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101.

THRENODIA:

OR, AN

E L E G Y

ON

The unexpected and unlamented Death

OF THE

~~M~~-*ercur* of *Bald*;

Faithfully done into modern *English* from the Genuine
Manuscript in the GRUBSTREET Vatican.

And now publish'd, together with the Original PROEME, and
ANNOTATIONS.

By JO. FREINSHEMIUS.

Ingenio levior sit tibi terra tuo.

MEN.

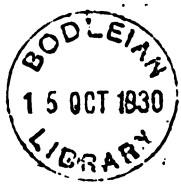
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W. from Wagner



T H E

AUTHOUR'S P R O E M E.

RIGHT marvailous (gentyl Reader) hath been the Success of my Lucubratiouns heretofore, yea verily, and moche pleasaunce hath myne Heart y-gathered and grete console hath it affoorded my Mynde, to perceive that in vain myne Oyle hath not been expected, but that haply my Labours have liked thee well. Howbeit, me-seemeth, that the Oddness of the Subject pricketh thee most ; nathles, yf thou haft Joyance and I Commendatioun thereby, I am content. Which Observacioun remyndeth me of an auncyent Statuary, hight *Crytias*, who gotten hem moche Ryches and gode Name by well y-carvyng the Lykenes of an Afs ; and cke of *Cratander Thebanus*, who gotten

The AUTHOR's PROEME.

gotten hem grete Admiracyoun for the jocund and peerless Pourtraicture of a *Sir-Reveraunce*.

Certes, right felicitous shull I be deemed, yf in gode Part thou acceptest this my poore Studye and desyrous Mynde, in offerynge unto thy Perusal this lyttel Piece of Poefy; which that thou mayest as moche delyte in redyng, as I did in the Compylement thereof, wisheth,

To you, with all Tenderness.

The AUTHOR.



T H R E N O D I A.

O R, A N

E L L E G Y, &c.



E Writers of Satire ; ye Whips of the Times ;
Ye Dealers in Doggrel ; ye Taggers of Rhymes ;
Ye Scourges of Dullness ; ye bold Pamphleteers,
Who spare not the Vices of Knights or of P—rs ;
Ye fool-hating Authors of ev'ry Degree ;
Ye Hawkers of Scandal, come, come mourn with me ;
With me O lament ! for poor T— L— is dead ;
O lament, D—v—g—a, the Loss of your Head !
O ! spread it to LONDON Town, where it is said, he
Is famous as Folly can make him already : 10

A

Thro'

Thro' the Streets of OXONIA let LUMM and KIT roar,
 " That T— L—, the Blunderful T— L—'s no more."

By the Wags in the College 'tis constantly said,
 That magical Studies disorder'd his Head ;
 They ground their Conjecture on this one Remark, 15
 That whoe'er he convers'd with was *left in the Dark.*

The Action suppos'd to have hast'ned his Fate,
 RHEDYCINA attend, and the Muse shall relate.
 He had read of a Dervis, who nimbly could shoot
 His Soul with a Word into Body of Brute ; 20
 This Art with Impatience he labour'd to find,
 It kill'd his Repose and distracted his Mind ;
 'Till at last, with hard Plodding and Study unsound,
 This wonderful Secret was happily found :
 But eager an Art so surprizing to try, 25
 He fix'd on an Ass, that by Chance trotted by,
 The Word was pronounc'd, the Soul instantly fled,
 And down dropt the Carcass of T— L— as dead :
 The Soul, from its pitiful Mansion releast,
 Grew pleas'd with a Dwelling so much to it's Taste : 30
 Before, while imprison'd, 'twas tortur'd, in vain,
 To work on a Pimping, all-fool-scheming Brain ;
 In political Books doom'd for ever to pore,
 And remain (O ! surprising !) as wise as before :

But

But now, in a Trice of it's Punishments eas'd,
 Might saunter or bray or be dull as it pleas'd :
 Despis'd it may be and abus'd, but not more
 Than it patiently suffer'd in *T— L—* before :
 So prudent for once, rather chose to reside
 With innocent Dulness than Folly and Pride.

55

40

The Story sounds odd, so I shall not insist on't,
 But leave my kind Readers to think what they list on't.

What high pamper'd Epicure loaded with Liquor
 And Vices can peacefully go to Old Nick, or
 A contrary Place, (which they seldom arrive at,) 45
 For courting Intemp'rance in publick and private,)
 Without a long Tale of his Death, which must end
 BEST HUSBAND, BEST FATHER, BEST MASTER, BEST FRIEND ?
 Not an EMINENT Cobler, or Taylor, or Draper,
 But has his Elogium in ev'ry News-paper. 50

Nay, who dies by the Rope without last Speech or Poem,
 Or some such kind Methods to make the World know him ?
 And shall the fam'd M— unnotic'd lye dead,
 The M—, whose Heart was—e'en just like his Head ?
 Shall he and his Talents so soon be forgotten, 55
 Ere his Carcass be grown, like his Principles, rotten ?
 The Muse shall forbid it, transmitting his Merits,
 As the Curious for Shew preserve Monsters in Spirits.

O, what

O, what is become of the Fibs, which at B——M
You told, when 'gainst ALMA you squirted your Venom ! 60
Or the soft, flatt'ring Smiles, which bedizon'd thy Face,
When to P—— with NEDDY thou bow'dst for a Plate! 61
" Make my NEDDY a Lord, and let me be a Dean, bing os
" Or a Canon at least ; 'tis the Thing which we mean, ibiW
" This our Aim in opposing with INTEREST NEW ior d
" The OLD JACS, and, believe me, tho' never so BLUE, } 65
" We'll make them look BLUER by the Help of Lord SUE.
" But ask we too much, and great Dignities none. 66A
" Can you spare ? Then, O let me be Pro-Vice to —— A
" For in nursing of Children there's no one more handy, 70
" As a Proof, Sir, behold this mine own JACK A DANDY !
To return—what's become of the unstringing Gibe at H tress
So highly ador'd by the Fools of thy Tribe ! running as 70N
Thy Quibbles, thy Puns, thy Invectives, thy Jestings,
Those Arts, which the Genius of T— L— was best in ! 75
Thy Conundrums, which oft' made the ORDINANCE roar ! O
All these are extinct—and their Parent no more. fed buA

If Wit only serves to give other Folks Glee,
Why—thus much was caus'd by the Follies of *L*:
And if this be the Case, who would be at the Pains
To torture with Learning a Handful of Brains;

To thrash at old Authors from Morning 'till Night ;
 To labour for Years to be wise and polite ;
 Since he, with low Quirks, or unmeaning Jest
 Of DASH-WORT the Brewer, and whose BUTTS are best, 85
 (Tho' thoughtless and witless, I trow, from his Birth)
 Could as well as the Witty, excite us to Mirth ?

When assaulted by Death, who's commission'd to strike
 The Tory, the Whig and the Trimmer alike,
 With a Sigh and a Groan he was heard to invoke 90
 His best belov'd Goddess of Dulness, and spoke :
 " O, Goddess ! thou Foe to the Learned and Wise,
 " Thou, who mad'st me a M—, a J—st—e, a V— ;
 " Who with most tender Care o'er my Infancy hung,
 " And form'd ev'ry Sentence, that dropp'd from my Tongue; 95
 " Whose Hand, with a Parent's Affection, hath spread
 " O'er the Mind of thy Offspring thy Mantle of lead ;
 " Hath stamp'd thy own Mark on whatever I writ,
 " And gave me immortal Aversions to Wit ;
 " As thy Influence always my Intellects blest, 100
 " O, hear and comply with this single Request :
 " Transform me when dead, and bid fair-flying Fame
 " Then give me (what, living, I want) a good Name !"

He ceas'd ; and one half of his whimsical Pray'r
 Was heard ; but the other dissolv'd into Air. 105

The Goddess, to grant what her Fav'rite requested,
The Corps of it's Ornaments quickly divested ;
Thrice breath'd in his Face, and, surrounded with Shade,
To HIGH-STREET near CARFAX the Body convey'd ;
Then mutter'd, and did what a fond Parent cou'd, 110
And with easy Transition it chang'd into Wood,
To a Station exalted which suited him most,
Transform'd, and stuck up with his Head in a Post.
The Curious are constantly crowding to see
The wooden Remains of the much injur'd 115
Who holds his old wont, and, projecting quaint Schemes,
Still forms in his Sleep fine political Dreams ;
Since the GOWN and the TOWN have rejected his Bounty,
He'll find a wise KNIGHT, who shall serve for the COUNTY ;
A KNIGHT like himself ; for (such, Sirs, the Case is) 120
Their Heads, tho' they're Brainless, each carry TWO FACES.

A N N O T A

LEAVES OF THE EARTH ARE FALLEN AND FALLEN

... IN THE WINDS OF SPRING, IN THE WINDS OF SPRING,

... LEAVES OF THE EARTH ARE FALLEN AND FALLEN

... IN THE WINDS OF SPRING, IN THE WINDS OF SPRING,

... LEAVES OF THE EARTH ARE FALLEN AND FALLEN

Annotations.

INGENIO LEVIOR, &c.] Great Variance amongst Critics and Commentators hath this Line occasioned; some affirming, that it alludeth to the great *Levity*, *Fickleness* and *Volatility* of the M—'s Mind; and that the Sense of the Line is no more than a Prayer of the Poet's, *that the Earth may be lighter, if possible, to him than his natural Disposition.* Others again affirm, that it is only a Wish, excited by Compassion and Tenderness for the M—, the Poet affectionately praying, *that the Earth may be lighter to him than his Wit, Understanding or Genius;* because, otherwise he seemeth apprehensive, that it must bear an immense Weight upon him. But Reader, we shall not undertake to decide this Matter, but shall leave it to thine own Judgment and Opinion, observing only, that both Interpretations are equally true and expressive.

Ver. 1. YE WRITERS, &c.] Ever customary hath it been among the Ancients, to begin their Elegiacs with Invocations. So *Moschus* Id. 3. on *Bion.*

Αλινα μοι συναχείτε ιαπωνική Δωριον υδωρ,
Και ποταμοκλωσίτε του ιμεροεντη Βιωνα,
Νυν φυτα μοι μυρεσθε, και αλσεα νυν γυναιοσθε.

Mos.

Ver. 3. BOLD PAMPHLETEERS, &c.] It seemeth, saith wise *Chrysagoras*, in his excellent Book of *Ethics*, that Persons in high Stations have some Kind of Right to be vicious, because doubtless they can plead Precedents in all their Predecessors; the Epithet *bold* is therefore very proper in this Place; because the correcting Vice in a great Man is (in a very unpractised and unapproved Manner) to prefer the Love of Virtue to the Hope of Advancement. Yet Pamphleteers in this Age seem to increase in Audaciousness, and, directly contrary to the Opinion of our Moralist, have dared publickly to censure a rich KNIGHT for a notorious Breach of his Word and Honour, and a solemn Promise given in a Letter under his own Hand; nay, so impudent are they as to persist in their Accusation, notwithstanding the said KNIGHT hath SINGLED out a Word in the said Letter, which must convince every Man of common Sense, that WHAT HE WROTE and WHAT HE MEANT were quite different Things.

Ver. 11. LET LUMM AND KIT ROAR.] There is great Propriety in joining together in this Place, these two most excellent and most useful Persons; as they bear a near Relation to each other in their Offices and Employments; being both Hawkers of Scandal and Publishers of News, true and false; both Scavengers, that is, Collectors of Filth; both Purveyors of Flesh for the Surgeons, though in a different Manner; the former preparing it for their immeditate Use, the latter PROCURING it for their future Advantage. They both have, moreover,

particular

particular Obligations to the M—, and consequently ought to revere his Memory. LUMM had the Honour to be appointed his Bookseller and Publisher in chief ; and in that Capacity hath, with no small Vociferation, dispersed throughout the County of OXFORD many excellent Queries, Letters, Ballads, &c. to his own great Emolument and the mighty Edification of the Freeholders. KIT can never forget, as she is greatly indebted to him for that very seasonable Interposition of his Authority, when he saved her from the face-spoiling Claws of the furious Harpy PAT.

Ver. 19. HE HAD READ OF A DERVIS, &c.] This is not unlike the Story of *Fadlallah, Son of Brin-Ortoc, King of Mouzel*, which, if the Reader is unacquainted with it, he may find in the *Persian Tales*. But the Thought seems to have been originally borrowed from *Ovid* :

*Spiritus equæ feris humana in corpora transit,
Inque feras noſter.*

METAM. L. 15. V. 167.

Ver. 40. THAN FOLLY AND PRIDE.] It hath been objected by some Critics, that our Author seemeth entirely to have mistaken the M—'s distinguishing *Characteristic*, “ which was not,” say they, “ Pride, but Meanness.” But these Gentlemen argue on a Supposition, that *Pride* and *Meanness* are incompatible ; whereas, on the Contrary, they are inseparable Companions.

Ver. 48. BEST HUSBAND, &c.] This alludeth to the fulsome Paragogyries bestowed on all Persons, without Distinction, by News-Writers and

and Epitaph-makers. The Author of *Tom Jones* hath ridiculed this prevailing Folly with great Humour in an Epitaph, he hath given us, on Captain *John Blifil*.

Ver. 49. NOT AN EMINENT COBLER, &c.] We scarce see a *Daily Advertiser*, *Whitehall*, or *London Evening-Post*, in which the Names of some such EMINENT Gentry are not recorded.

Ver. 76. MADE THE ORDINANCE ROAR !] Some Commentators read *Ordonnance*; others *Ordonnance*; but I rather adhere to the GRUBSTREET MS. and read *Ordinance*. I imagine, our Author intended in this Line to give us an Example of the very Thing he was ridiculing: So Mr. POPE in his *Essay on Criticism*;

*While expletives their feeble Aid do join,
And ten low Words oft' creep in one dull Line.*

Ver. 85. OR DASH-WORT THE BREWER, &c.] See the *Jolly Brewer*, a Song.

Ver. 92, O GODDESS ! &c.] We may well suppose, that this Speech to the Goddess of Dulness hath been translated into several Languages, since the Translation of it into Leonine Verse, hath been still preserved:

*O, Dea, prudentes pariterque exosa scientes,
Cuique magistratum simul et cui debo statum ;
Quæ mibi nascenti ridebas ore faventi,
Atque pubescentis fingebas verba loquentis ;*

Quæ

*Quæ circum lumbum circum præcordia plumbum
Tarda sacerdotis sternebas cbara nepotis ;
Nostra tuis illes signasti scripta sigillis,
Atque sales vanos monsisti odiisse profanos ;
Ut quam formasti mentem gravitate beasti,
Hoc saltem flenti votum concede clienti :
Damnatus sorti, quoniam succumbere morti
Cogor, casuram libeat mutare figuram,
Nec dicar stultus, (vivus ceu) quando sepultus !*

Ver. 97. HATH STAMP'D THY OWN MARK, &c.] See a new Member set up; or an Epistle from T— R—, Esq; to Sir J— D—, Bart. the Ballad of Ballads; or a fair Song upon fair Paper: The English Freeholder: Plain Truth, or the honest Cobler's Queries; cum multis aliis, &c.

Ver. 104. HE CEAS'D; AND ONE HALF, &c.] Our Author in these two Lines hath imitated Homer;

*Ως ερατ' ευχομένος, τε δ' εκλεψ μητιετα Ζευς,
Τῷ δ' ετερον μεν εδώκε πάτερ, ετερον δ' αγεγεύσε.*

ILiad. L. 16. V. 249.

And Virgil :

*Audiit, et voti Phœbus succedere partem
Mente dedit; partem volucres dispersit in auras.*

AEN. L. 11. V. 794.

Ver. 108.

Ver. 108. AND SURROUNDED WITH SHADE,] Homer is like manner maketh Apollo preserve Hector, as the Goddess of Dulness is here described protecting her own undoubted Offspring :

— Τον δ' εξηράκεν Απόλλων
Ρεις μαλ', μοτε δέος, εκεύσθε δ' εἰρ' οὐρα τολλώ.
ILIAD. L. 20. V. 443.

Ver. 109. TO HIGH-STREET, &c.] This is a Description of the TWO-FACED PUMP near CARFAX; and the Justness of the Comparison will appear to every one, who was acquainted with the M—, and hath seen this his WOODEN Representative.

THE E N D.









